

To my louynge brethren

that is troublýd abowt the po-
pishe aparrell, two short and
comfortable Epistels.

^{by}
~~Anthony~~ ^{Gilby.}
Be ye constant: for the Lorde
shall fyght for yow,
yowrs in Christ.

[1566.]

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W. C. Allen

TO all my faithful brethren in Christ Iesu
and to all other that labour to weade out
the wedes of popery, Peace in the Worde
Iesu be with you, and make you persfite in
all good workes to doe his will, working
in you that which is pleasant in his sight,
through Iesus Christ our Lord.

DEARE Brethren, because we are crea-
tid for gods glory the edification one
of another in Christ, and are bounde
to serue therunto by wealthe or woo, lyfe or
death, and cheifly, they to whom God haue
geuen the greter gyftes, and whom he hath
callyd to higher romes, are moste bounde to
be zelous for gods glory with godly zelousie
to profyt the churche and sponse of Christe
vnder their charge, and that by no subteltye
as the Apostel warnithe, they shulde be cor-
rupted from the symplieitie of Christ: ther-
fore there is no doubt of your good zealle
and diligence. My good fathers & deare bre-
thren, who at first callid to the battel, to stri-
ue for gods glory and the edification of his
people, against the Romish reliques and ra-
ges of Antichrist, I doubt not but that you
wyl coragiouslye and constantlye in Christ,
rape at these rages of Gods enemyes, and
that you will by this occasion race vp many
as grete enomytes that we all know, & labo-
re to race out all the dregges & remnants of

transformid popery, that are crept into England, by to much lenite of them that wylbe namid the Lordes of the cleargie: what is he that hath the zeale of gods glozy before his face, that wyl not iopne both in pzyer, and in sufferinge with you, in so good a cause, that is so much for gods glozy, and the edification of gods church, in the pure simplicitie of Chyistes worde & sacramentes, wherin our enemies and persecutours are strangely bewitchid. I wote not by what Circes cupe, that they do make suche a diuersite betwixt Chyistes worde & his sacramentes, that they can not thinke the worde of God safelpe ynoughe preachid, & honozably inough handlyd, without cap, cope, surplis. But that the sacraments the marpyng, the buryng, the churching of women, & other church service, as they call it, muste nedes be decozed with crossinge, with capping, w surplesting, with knelinge, with pzetis wafers cakes, and other knaches of popery. O Paule that thou were a lyue, thou durst tell those politike gentlemen, that ther hath bin to much labour bestowed vpon them in vaine, thou durste say vnto them, as thou didest to þe Corinthyans, that they eat not the Lordes supper, but pley a pagent of their owne to blynde the people, and kepe them still in supersticion, fere from the symplidite of Chyistes supper: but howe
ma

many self sowles is ther that dothe beleue
verly, that they haue an English masse, and
so put no difference betwene truth & falshod,
betwene Christ and antichrist, betwene God
and the deuell, they are strangely bewitched.
I say that thus wpll bynde they? Englyshe
presthode & sacraments, but muche more en-
chauntid that can fynd no garments to plea-
se them. But such as haue ben polutid open-
ly with popishe supersticion & Idolatry, but
most of all in this point shall they? madnes
apere to all posterities, that they make these
Antichristian rages *Causam sine qua non*, that
is, a cause without which ther is no holy mi-
nistery in Christ, so that this shall make an
Englyshe preste, be he neuer suche a dolt oz
vnlearnid in the knowledg of the scripture
as we haue very manye, and without these
romishe reliques not Paule hym selfe shal-
be admittid (as one of them dyd blasphemie
& the rest of them in effecte do affirme) well
agaynst suche popishe chaffer and popery,
hathe byne longe agoe foughten wicheall,
when the gret captaines of that religion ly-
uyd, and yet God gaue the victoꝝ. Therfor
let vs not fear now, although it doth begine
to sture agayn, for ther is no craft, conninge,
counsell, wysdom, oz policy against the Lord.
We haue Christ & hys Apostells & the Pro-
phetes euer stryuing agaynst the Iporrites
of

at their tyme on our ipde. a strait toz po^{pe} the
politi we haue the worde of God to warant
vs, to rote out al monuments of supersticion
and Idolatry, & are charged to abhoz them,
to accompt them, accursed, and to despy them,
and to detest them as menstrecous clowtes;
they haue not the worde of God for them.
And what wysdom is in them, sayth god by
his Prophet Jeremi, they talke of obedience
& conkozde, but ther is no obedience against
the Worde, no noz conkozde to be desired, but
wher gods gloz and verite is p^{re}served, Els
better to haue al the worlde in hurly burles,
and heauen & earth to shake, then one ioyte
of gods gloz shulde decaie. So far forth as
in vs leithe, we haue theyz owne lawes and
proclamacions, to rote out all monuments
of supersticion and Idolatrye, & theyz owne
wordez are contrarpe to theyz doinges. Ye
shulde apere that they repent their refozma-
tion proclamid, as did y^e Isealites, they buyl-
de agayn that which ons they haue distroied
and this is doue openlye that all the worlde
may wonder, and behold: but what is done
secretylye, god wyl one daye haue it declarid
openly, ye they make the name of god & this
doctrine that we professe to be euell spoken
of alreedy. By many of theyz doinges, theyz
iudgement hasteth that for such causes per-
secute Gods true preachers. Wherfor let vs

not

not feare they; thzeteninges, ther can none
persecute the godly for this cause & trashe,
but ether such as are nether hote nor colde,
and then they shalbe vompted out unlesse
their zeale encrease, or such as haue no God
before their eyes, whose god is their bellie, or
is open papists, whom god hath geuen up
to a reprobate sense, wherfore we must thus
take it, that they ar gods rodde for oure sin-
nes, because we haue not ben more zelous in
Gods cause, nether carefull to seke his glo-
rye, that wolfe Wyndchester & blodie bucher
Bonar fought once against many godli men
for the grounde of this gere, and thei had all
the power of the Realme seruinge they; lu-
stes, but beholde how the Lord in short time
ouerthrew them al, to giue vs coradge to go
forwarde, the Lord for geue vs, we ar to slacke
and neglygent in heauenly thynges, this
monster Bonar remainithe and is fed as pa-
pists say, for their sakes, & it must be graun-
tyd, it is for some purpos, althoughe he be a
trayto; and an enemi to the crowne and re-
alme, and bothe to God and man, whiche
brunnid godes holy testament, murderid his
saintes and his seroates. But what the Lord
requy;ith to be done w;the false Prophe-
tes it is manysfist: we haue bothe the lawe of
god & man for vs, But we ar answerid nay,
you your sealues shalbe compellid to turne
your

your coates and cappes, and get you into
his leueris, and to be lyke him in your gar-
ments. ¶ Elyas that thou lyuedste, or that
thy spyrte weare amongst vs, thou wouldest
say with the Prophet Sophoni, that God
will vsit the wearears of this Idolatours
garmentes or strange aparell, thou wouldest
say, that thinges dedicatid once to idolatry,
is not indifferent, thou wouldest say reuerence
to the sacramēt is wrought by doctrine and
discipline, and not by popishe & Idolatours
garmentes, thou wouldest saye, what decency
can ther be gaynyd to the sacramēts, by that
which hath byn deuysyd & vsyd to deface it, if
the golde ordeinyd by god for the reuerence
and decenci of the Jewes temple, is not to be
admittyd to beutify the churche of Christe,
much lesse copes brought in by papistes the
enemyes of god, and alwayes continwyd in
their seruice as oznamētes of their religion
in no wyse ought of vs Christians to be re-
taynid. But the papistes triumphe and glozi
in their assembles, that the hote gospelars
shalbe dzyuen to their doltishe attires, for the
Lords sake let vs neuer giue them any cau-
se of Joye, though we shoulde dye for yt:
Moyles wold not yelde on hoofe of a beste
in gods busines, he wold not leue the lou-
pe vnmade, nor make a button or a claspe
more or lesse. Cleasar will not decembre by

eatynge of unlawfull meates, the saythfull
Iſralites wolde not receyue ſo muche as an
yui buſhe. Contrariwyſe Ezygen carpynge
a bzaunche and profeſſynge, that he bare it
foz Chriſt at the firſt. But was afterwarde
compellid to open Idolatry, ſo curſid a thing
it is to geue any place to the wicked: all the
papiſtes that ſaye, they woꝝſhip Chriſt in the
croſſe, and God in the ſacrament, do ſtill vn-
der theſe woꝝdes continew ſtill in their Ido-
latry, beware of deceitfull woꝝdes, that couer
wicked purpoſes, to drawe vs from Chriſt in
ſymplicite. Let vs ſtand conſtantly agaynſte
all abuſes, and repent foz our former cold-
nes in religion, and our ſynnes, and call foz
healpe from aboue, foz the hand of the Loꝝde
is not ſhortenid: we ar assured that we ſeke
Godes gloꝝy, and our aduerſaries may ſee, yf
they can ſe any thinge, that this thinge that
they ſeke is not foz gods gloꝝy, ſeing the pa-
piſtes the enemyes of God, doe ſo deſpye yt
and gloꝝy in yt. And reioyce, that we, whom
they moſt hate, cannot beſafe but vnder theiꝝ
garments: we ar assured that we ſeke godes
gloꝝy in folowinge Chriſt his Apoſtles and
Prophets. who euer diſpiſed theſe phariſai-
call outward faces and viſures, Chriſte ſyn-
dethe fault wiche the garmentes of the pha-
riſeis. Paule counteth all his phariſaicall,

them to be donge. Zachari saith, that the
false Prophet shalbe ashamed of his prophe-
cy, and forsake his garments wherin he de-
repyd. & shal the true Prophetes be sayne to
crepe into their coules: for by the same au-
thorite may be comaundid any peace of pope-
ry, so that it be namyd policie. Ezechias and
Josias knew no suche auctoritie, but they
say: It is for policie, for it plainly appearithe
that ther is lesse care for religion, then for
policie. But beware that the example of Je-
roboham be not folowed, that made such li-
ke prestes for policie as wolde do as he com-
maundid them. Achaz of policie broughte the
fashion of an alter into Ierusalem, as he sa-
we at Damascus, where he had overcome the
Idolators and their Idolls, but cursed was
his policie, and so at all they that wil retai-
ne any thinge of their Idolatrie. Nabucho-
donosors Idoll was for unitie and policie,
but without the warraunt of gods worde,
ther is neyther good unitie nor police. The
godlie father Bucc callithe the tenthes and
the first frutes sacriledge and roberie, they
be kept stil for policie. Crosse and candelstic-
kes are superstitious, though they be kepte.
I wot not so; what policie the adozation of
the Sacrament in the countres, where they
knocke and knele to a wafer cake is a popi-
the

the policie. That women baptise, that plura-
lites, tot quote impropriations, non residen-
ce, dispensacions, suspensions, excommunica-
tions, & absolucions, for money at grauntyd,
yt is euell, like as are many other inozmites
be:owed from Rome, which remayne in the
name of policie. All these thinges were ab-
horryd as popishe supersticions, and Idola-
tries, amonge our gospellers both bishops &
others, when they were vnder gods roddes
in pauerre. But how thei now haue learned
courtely deuinite, to grounde all apou polie-
cie: Vmble them agayne o Vo:de, that they
do not forget the, and thy great kindnes, and
mercie shewid apou them, and sture vp theie
hartes and myndes, that they may be care-
full ouer thy poze flocke. O Christe, whom
thou hast dearly bought, by this they: polie-
ry ar blindid, & carithe for no more, but that
thei may haue this superstitious shew which
is so stikely maintained. Let him mumble as
he liste, yf he be thus apparelid, al his seruice
is well ynough, otherwyle yt is nothing
worthe, Thus cause you them to perishe by
your polices, for whome Christ hath dyed.
further more, yf poperi be superstitious and
idolatrours, euell and wicked, as yetther was
neuer a worse thinge in the worlde, then ar
we commaunded to absteyne from all parti-

exemptio therof, and from all the shewe therof
ab omni specie mali, that is, from all shewe of
wickednes. These garments were the shewe
of their blasphemous priesthood, herein they
dyd singe and sape their superstitious idola-
trous service, they dyd sence their Idolls and
healpe forwarde theyr Idolatrous masses,
what policie can it be then to weare this ge-
re. But a superstitious wicked and popishe
policie, they doe it for policie, they sape, that
their priestes may be knowen and magnifi-
ed of men. Dyd not the Pharisees vse the sa-
me policie, to doe all their woorkes and make
all their garmentes bothe Philacteris upon
their headdes, and their wide and syde robes
and borders, that they might be moze expec-
table, and notozious to the people: but their
woo is thretenid aboue al other sinneres. To
suche hypocrites, as beinge voyde of all true
holynes, delite in all outward shewes, theyr
curse is most inculcate, their polycie is that
p priestes shall weare white in the churches
to signify their vertue, their purenes, and ho-
lines. and when they go fourth of the church
they must weare blacke gownes and blacke
hoozes, for contrary polycies, and for dyuers
significacions, Our master Christes polycie
was expresseyd in one worde, fede, fede, fede.
and the Prophetes before, and the Apostles
les

les afterwarde, yf Christe be the wysdome
of the father, the true ministers shalbe well
inough knowen, by that one marke which
he geueth: and yf that he haue not that mar
ke better vnkowen then knowen, both for
him selfe and others, therfore lett them not
sape for shame, that they seeke gods glorie,
Christes will, or the edification of his church,
by their polycie. Whyles they thertē a stape
the spredinge of gods worde and fedinge of
Christes flocke, comandyd by wryting to ex
communicate the most faithfull laborers in the
planting of the gospell, because they will not
weare the rages of popery, to expulse y most
valiant soldiares agaynst the Romische Antichrist,
the most earnest overthrowers of the
kingdom of Satan, which standeth in sin and
blindnes. O beware you, that wilbe wordes
ouer the flockes, that you be not soe pynny
shed for your pryde, towardes your brethren,
and your cowardlines in gods cause, that for
princes pleasures and pompose liuinges, do
turne popery into policie, and to become our
persecutores vnder the cloke of policie: it wyl
be better to lose your liuinges, then to displea
se god in persecutinge of youre brethren, &
hinder the course of the worde. But as oure
deutie is, we wyl praye for you, and for all
our brethren in the ministeri, that god of his
gra

grace woulde graunte vs more zeale for his
glorie, than any of vs hathe had heretofore,
more desire to edifie, Christes people in pure
simplicite, to present them a chaste virgin un-
to Christ, then hitherto hathe appeared, that
when the headshepherde shall cal to account-
te, we be not ashamed. But beinge founde
perfecte in all good woorkes, may receiue the
crowne prepared, as for you deare brethren
whome God hath calld into the brunte of
the batell, The Worde kepe ye constant; that
ye yelde nether to tolleracion, nether to anye
other subtelte perswasions of dispensacions,
or lycences which were to forrisie their Ro-
mische practises. but as you fyght the Wordes
fyght, be valiant. God will not leue you, ne-
ther forsake you, as you seeke gods glorie,
god wyl glori fy you, and as by you Chri-
stes church is edified, comforted and confir-
mid in Christian simplicitie, so shall you re-
ceyue comfort by Christe your herde captai-
ne, when you shalbe calld to geue accomptes
of your stewardshippes, and to be rewardyd
for your fidelite, the matter is not so smalle
as the worlde do take yt, yt wyl appeare be-
fore all be endyd, what an harde thinge it is,
to cut of the rages of the wyde of Rome, it
is beutifull, but paysonful, ther is no daling
with such a mounster, beware of lokyng bac
he

he to Sodome oꝛ delyght anye witte in the
garments of Babilone, neyther once touche
the poysonid cupe, though yt be of golde oꝛ
gliteringe. Let vs repent of our former syn-
nes unfaynidle, and then shall we abhoꝛ and
stamp vnder our fette these rages, that were
apoyntid to supersticion and idolatry, Let vs
hate the blasphemous preasthode, so iniuri-
ous to Chyistes preisthode, that euery pache
and token of it be in execration, detestation,
and accursed, and take no parte of yt vpon
our heddes noꝛ backes, least we be accursed
as it is. Let vs not make the heritage of god
as a byrde of many colours, holdinge of di-
uers religions, Let vs not mixte the Jewes
with the gentills, let vs not in no wise mixt
this our religion with any thinge of Anti-
chyst, let vs not confyrme the blinde in their
blindnes, neyther the weache in their super-
sticion. But rather let vs take awaye, if we
can, the names, memoꝛies, and all monumēts
of poperye and that Antichyistes preisthod.
Let vs open our wyndous with Daniel, and
professe what we ar: their cruelte shalbe our
glozie. Let vs followe Paull, that knew that
the truthe gospel cold not be retainyd, if any
Jewishe cerimonies were mapntainyd. Lett
vs rather neuer weare anye garment, then
we should weare those, wherby our bꝛethren
shul

6
shulde be weakened, offendyd o; boldenyd to
take parte with the idolatours, & so thorough
our hautes in knowledg, oure weake by-
then perishe, fo; whom Christ died. Behold
and marke well, how they falle backwarde
that yelde in anye iote, and se how they are
edifyed, and increase in godlines, which holde
that ryght waie that you goe in, the which
the Voide increase you, & vs all, and strenthen
vs with his holy spyrte, that we may con-

tinewe to oure lyues ende, al wayes

both by our thoughtes, wordes,

and wo;kes, to auance his

glo;rye and hono; dayly

more and more; now

and so; cuet.

Amen.

Grace and peace with all maner spiritual feling and liuing worth of the kindnes of Christ, be with all that christ the will

of God.

The my saychfull and deare brethren in Christ Iesu, as in comen daungers of fier, o: suche lyke, welbelouyd, they that be fare of, com to socoure those that haue nede, so I bringe out of ieroidre and far of, can not but of deuty wythe well to those that be touchyd about the popische appattell in this libertye of Gods truthe, whiche is sought platnely without offensis, in y grea: est misterys of our religion and saluacion, yt is much to be maruayled, that this small cointrouersye of apattell should be so heuely taken. But this is the mallice of satan, that of the souer he can not ouerthrow the greatest mat: ter.

seers, he will cause great troublers in trisels. Peter and Paule agree yde in the great yf articles of our saluacion, and yet they differd so about meattes, that Paule with gods and rebuchid hym openly. Paule and at: tilius fell at suche vpper contention, whe: ther Marke should go with them o: no, that they partyd compaynes, and eyther of them went sondy: y waies. God defend vs from the

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the cons: tance of was the god

was hope to winne the Jewes: but when they
wold haue it of necessity, he would not cir-
cumcise Titus, therfore compellunge would
not be vsyd in thinges of libertie, yt is a la-
mēttable case, that among them that are civil
& full of knowledge, that yt shuld come thus
to passe. Consider dearily belouyd, a beset-
tyng how that all countres, whiche haue re-
formed religion, haue cast away the popische
apartell with the pope: and yet we that wyl
be taken for the best gospelars, are contentid
to kepe it as an holie religion. Marke well
also how many godly and learnid ministers
ther be here in all countres, that be so zelous
not onlie to forsake the wickyd doctrine of
poperie, ready to leue the ministry, & to lose
lyuinges, rather then to helpe the popische
teachers of superstitious order in apartell or
behaviour. This realme hath such shacite of
teachers, that yt so many worthye men and
learnid shuld be cast out of the ministrie for
such small matters, many placis shulde be
desertide of preachers, & yt wold geue an in-
curable offence to all the fauourars of gods
truth here, and in other countres, also shall
we make so much and so precious of the po-
pes ragges that other reformed places, exre-
me as vyle & filthye. God forbid. S. Paule
byddich women vse such apartell as beco-
mely

mitth ehem that protes tene godlines, which
rule to muche more to be obsetund of men, &
especialye of preachers. But yf we forsake
popery as wickid, shall we say that their a-
partell becommith saines, and professars of
tru holines. Saine Paule bydith vs restraine
from al outward shew of euell, but surely in
kepinge of this popishe aparell, we forbeare
not an outwarde shew of much euell, yf po-
perry be iudgid euell, as gretter wickidnes can
not be, as we wolde haue a diuers shewe of
apartell to be knowen from the comon people,
so is yt necessary in aparell, to haue a shew,
howe a protestante is to be knowen from a
papist. We haue pleasid God to call vs to
preache his heuently woꝛde to that hye officer,
God geue you grace and vs all to sche hye
honor & glorie: yf we so do with a pure hart
and mynde, he hath promysed, we that hono-
rich me, I will glorify him, and he that con-
temnith me, I wyl contemne him. Yet ther
be no curtisye made to healte gods people
now they be in danger. Call to your remem-
braunce Quene Easter, she begaue to make
curtisye to speke in þ cause, but Mardocheus
sayd vnto her: If thou now hold thy peace,
God shall deliuer by an other meane, & yet
thou & thy fathers house shall perishe. You
that can and may do good, do it wþle tyme

is offerid, the tyme will come when it wylbe
to late: p^rct god wyl comfort his by some o-
ther meane: It ys a perillous thinge, not to
healpe in the tyme of neade, & not to suffer
religion to goe forward in all sp^recrite, and
to further gods cause when ye maye, when
Trent a good Ch^ristian captaine returnid
with great triumphe & victo^ry, the Emperoz
Valerius bade him are what he wold, and he
shuld haue it for his good seruic: he hauing
God before his eyes, despyd nether ryches,
nether honoz, but those which had aduente-
red their liues for true religion, might haue
a church alowid them, to serue their god pu-
rly in, & seueral from the Arians. The Em-
perour veyng angrie with his request, pul-
lyd his supplication in pecis, and bade him
are som other thing. but he gathered vp the
pecis of his, paper and sayd: I haue receiuid
my reward, I wyl are nothinge els, God
encrece about p^rinces the small number of
suche zelous suters & promoters of religion,
and then no doubt gods glozpe shall florish
when we see his dewe honoz, and not oure
awne profyte. But to auoide contention &
scisme Musten geueh good counsel to godly
and quiet men, that they mercifullly correete
that whiche they can, & that whiche they can
not, patiently beare, grone and mozne, with

loue, with god ether correct or attend them.
But how this Christian loue shuld be kept
in this church, when so manye godlie for so
small thinges shalbe thurst out, & also how
many already is from the ministry & they?
I prayes, & passeth manye good and godlie
mixtes to conceyue. S. Pauls rule in suche
thinges, sayth: All thinges to me is lawfull,
but all thinges is not expedient: all thinges
to me is lawfull, but all thinges edefye not.
Therfor in this case we must not so sutelly
dispute, what Christian libertie will suffer vs
to do, but what is meetest and most edefying
for Christian charite, & promoting Christian
and pure religion. But surely how popishe
aparell shuld edefie, or set forwarde the gospell
of Christ Iesus, it can not be seen of the
multitude, nay, it is to much scale how grede
ly it retopfich the aduersaries of the truth,
when they see what we becom of them, &
contend for the same as thinges necessarie.
marke well the byshopes wearing of their
whyte rochetts, what grounde they feiste
had, and from whence they receyuid it. There
was a certayne man, namid Sisinus an heretike
bishop of the Romanions, and he first
begane y^e. all those other popishe trashes hath
the lyke foundations, but they haue to long
continued & pleased poperie, whiche is begⁿ

getty pacchid vp of al sortes of ceremonies, &
that they coulde neuer be routyd out sence,
no not from manie professours of the gospel.
Wherfore you that se others that is come
to a better perfection, grudge not at yt, but
be thankfull to God, though thynges may
be bozne wpythe for a tyme so; Christian ly-
bertes sake, in hope to winne the weake. ytt
when lyberte is turnyd into necessite, yt ys
euell, & no lenger lyberte: and that, that was
so; wypping the weake sufferid so; a tyme,
is become the conpymyng of the frowarde
in their obstinacie. Paul vsyd circucision for
a tyme as of lyberte, but when it was vrgyd
of necessite, he wold not bende vnto it. That
famous sather Master Bucer, when he was
arpyd why he woulde not weare a square cape,
made aunswere, because hys heade was not
soure square. wherin surely he notyd well
the comlynes of aparell to be, when yt was
fashionyd lyke the body, & a gret folly when
a square cape was set on a rounde heade.

God be mercyfull vnto vs, and graunte vs
vprightly to seche hys honore wpyth all car-
nesnes & simplicitie. The worde comfort his
afflictid church, & graunte that in this oulde
age of the worlde, we may serue the word of
hosses in synghenes of hart, and labour to
rote out all stomblinge blockes in religion,
that

that Chyſtes glorie maye nakydly ſhynne of
yt ſealure, without all traditions oꝝ inuenci-
ons of men, as in the begynninge when yt
was pureſt, and all ſuch deupſes unknowen,
but inuentid of late to blear the eyes of the
ignoꝝant, with ourwarde ſhewe of holines.
God graunt that we may geue all honoꝝ to
whom al honoꝝ is due, both inwardly and
outwardly, to ſerue hym vnſapnedlye al the
dayes of oure lyfe. ¶ are well deare

bꝛethꝛen in the lorde Ieſu,

who euer kepe vs in

hys ſapth, feare,

and loue, foꝝ

euer.

Amen.

211250

1881

Aug 10th 1881

Dear Sir

I have the honor to acknowledge the receipt of your letter of the 10th inst.

in relation to the above named subject.

I am sorry to hear that you are unable to visit.

I am, however, glad to hear that you are well.

I am, Sir, very respectfully,
Yours,
J. H. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

TO my faythfull Brethren
now afflicted, & to all those that vnfayned-
ly loue the Worde of Iesus, the Worde gude vs
with his holy spert, that we maye alwayes
setue hym boche in body and mynde in
all synccryte to oure lyues ende.

When I do remember, dearly belouyd,
the great charge inioyned vnto vs of
almightie God, & the straghte ac-
counte that we shall haue to make, for the
ryghte vse and dispensacion of his myste-
ries, I fynde no comparison myght iustly
moue any Christyan to doubt of the bet-
ter of those two choyces, only that whych
makyth a shewe for the mayntenaunce of
popishe apparel is the oppnyon of indiffe-
rency, whych thyng he þe wyll perswade,
must fynd proue that it tendyth to Go-
des glory. Concueryth he wythe his worde,
e despyeth his churche, mayntayneth Chri-
stian libertye: whych condycions & circum-
stances if they wante, The thyng whych
otherwys by nature is indifferent, dothe
degenerat and become hurtfull, but howe
can Godes glory be auanced by those po-
pishe garmentes whych superfluous men
& Antychrist haue inuentyd for the mayn-
teynynge & beautifyng of Idolatry, what
agre-

make wel
good & his
spert.

agrement can mans superſtitious inuen-
tyons haue wythe the eternall woꝛde of
God, what edification can there be wher
the ſpirit of god is greiued, Chriſtes lytil-
the bodge of ceremo-
nies what
it bringeth
ones diſcoꝛagyd, & weake bretheren brought
into doubt of relygion, the wyckyd pa-
piſts conſpyꝛyd in their errour. And ado-
re new ſet open to all popiſh tradycions
and Antychiſtian impietie: nether can any
man call this Chriſtian lybertye, where a
pope is layd vpon the dyſciples neckes,
where the conſciens is cloggyd, true pꝛea-
chers thꝛetenyd, the curſe of Godes woꝛde
ſtayed, the congregacions ſpoyld of god,
lye and leardy paſtoꝛs, the Sacramentes
brought vnder ſubiection of Idolatoꝛs &
ſuperſtitious veſtiments, therefore where
either the foꝛmar condycion wante oꝛ this
latter be annerſyd, yt can not be callyd a
thyng mere indifferent. Auguſtine vpon
indifferent thynges ſaythe, Thoſe thynges
that are not contrarie to ſaythe, nether
yt contrarie to good manners, and haue
ſomewhat to exhorte to the amendemēt of
lyfe, wherſocuer we ſe ſuch thynges com-
maundyd, oꝛ do know to be inſtitutid, we
do not only allowe, but alſo we will folow
them in prayſynge and imytatinge them:
yf the inſyꝛmpte of ſome do not let that yt
ſhuld

shuld be a further detrimente oꝝ damage,
here Augustine requirerh two popnes in
thyngs indifferent. first that they induce
to a better lyfe, & do serue to edyfycacion,
next that we beware lest any offence come
therbye, oꝝ any weake consciens be hynde.
markē wel
the nature
of indiffe-
rent thinges
tyd in þ curse of religion, Christ hym selfe
geuerh a good warning saynge, wo be to
offences, there myght be brought dyuers
examplis and testymontes to pꝛous, that
thynges whych of them selues haue byne
oꝝ are indifferent, by circumstance & abusinge
become euil, what thyng is moꝛe requirid
foꝝ sondꝝ causis in this lyfe, then fastinge,
and foꝝ the dayes & tymes, what thynges
can be moꝛe indifferent. yet yf by þ obler-
uacion of dayes and appoyntinge of tyme the godly
we shuld confirme the opinion of the wyse
herd, & so geue consente to them we were
woꝛthely to be blamyd & repprouyd, as Au-
gustine wyrtellich wytyng after this sort, of the wis-
ked.
To faste on the Sonday is a great offen-
ce, chesye after þ detestable heresye of the
Manichees, whych is plainly contrary to
the Catholike sayth of manys, & the scrip-
tures of God dyd shew it selfe, whych co-
stitutyd to their hearers, to fast on þ Son-
day, was a most mete daye. Tertulian in
his boke De corona militis, defendyth the
cau-

God send
vs manye
suche ze-
lovs chri-
stians.

cause of a souldyar that was zelous for the
glory of god, & wold not weare a garlonde
on his heade as y rest of his selowes dyd,
lest he shuld seame to consent with y Idola-
tors, & so bringe true relygion into doubt,
& wheras many of the Christians mynistris
of this souldyars sacre, which for so smal a
tryfill wolde hasarde the Emperors sauoz
and so auenture his lyfe, seinge to weare
the garlonde was not agaynste y scriptu-
res. Tertullian who iustified this zelous
acte answerethe on this souldyars behalfe
sayinge: If for this cause it may be sayd
y he myght lawfully be crownd, because
the scriptures do not forbide it, by this sa-
me reason it shalbe answered, that therfor
he ought not to be crownd, because y scrip-
tures doth not commande it. The Coun-
sel of Toletane ordenyd that in Baptisme
shulde be vsyd but one dryppynge, lest they
shuld seame to consent with the heretiks
whiche vsyd to drypp the childe thryse, & sen-
dynge to Gregory for his counsell herein,
they receyvd this answer, for the eschew-
inge of the sclaunder of scisme and trady-
tion of the heretikes, let vs hold the sym-
ple vse of Baptisme, lest they whiche amon-
gest vs do vse to drypp thryse to allowe the
assercon of the heretikes, whyle y folow
their

not onely to holbe the Idoll as accurſyd,
but alſo that we utterlye abhorre and ac-
counte moſte abhominable thynges that
apperteyne ther onto, and haue nothyng
to do with it; leaſt we be ſnaryd with it,
rede we not in the ſtory of achabees. howe the
Woꝛde diſtroyd all choſe that had any ſtuff
of the Idolls, and howe was Achab pla-
gyd foꝛ reſeruyng choſe thynges, whych
the Woꝛde wold haue dyſtroyd and accur-
ſyd, we reade that Iulianus the apoſta-
ta cauſyd the heachen to accomodat them
ſelues to the maners of the Chriſtians,
and they? vsages thynkyn by this mea-
nes to entice them to Paganisme, and yf
we compell the godlye to conſoꝛme them
ſelues to the Papistes, I greatlye feare,
leaſt we fall into Papisme: alas, that ſuch
compulſyon ſhuld be uſyd toward vs, and
ſo great lenite toward the Papistes, how
many Papistes inioye lyberte & lypynge,
whyle neyther haue ſwoꝛne obedienc to
the Quenes maieſtie, nether do yet anye
parte of deuſyꝛ towardes they? miſerable
ſtockes, choſe myſers laughe, and triumph
the to ſe vs thus delt wythe, not aſhamyd
here vpon to bragge, that they truſte that
the reſt of they? thynges wyl folow. But
he that ſitteth in the heauens, ſhal laughe
them

2. mach. 12.
Joſua. 7.

a ſuttle
practys.

them to thorne, and at leangthe shal geue
an end to oure depe synginges, and deli-
uer vs from all heynnes sorowes and my-
seris, wherfore let vs neuer prealde to this
trumphe of the Pope agaynst Chyriste,
Woꝛde Iesus be mercifull vnto vs, and let
thy wrathe be pouꝛd vpon them that call
not on the name of the Woꝛde, yf true re-
formacyon can not be had. Yet lett Chy-
styan lybertie pꝛeuayle agaynst compul-
sion to euell, lett not the Papistes abuse
vs as the Jewys dyd the Chyristyans, when
they had the tempoꝛall sworde on theyꝝ
syde, pꝛetty þ dyssolate churches heare the
cryes and groynys of so manye thousandes
of godes poꝛe chyldeꝛen that hunget
and thyꝛst foꝛ spiritual lode, we neade not
to apcalle to godes woꝛde, to the pꝛymati-
ue church to the iust plagis whych the hath
byne pouꝛd and is pouꝛd continuallye,
vpon the woꝛde foꝛ lacke of true refoꝛ-
macyon of religyon, but let your owne
conscience iudge betwene oure cause and
oure enemyes, and yf we scke nothyng
but godes glouꝛe craue equitie and ryght
desyre Chyristyan lybertie, laboꝛ to ouer-
thꝛowe Idolatry and to wyne soulys vnto
Chyriste, why shulde we not be harde,
why are we so voucharitably dealt with all
the

the Voide moue youre hartes and open
your eyes, that we may all prayse glorify
his holy name, that when the end of oure
pilgrimage shalbe ended most ioyfull
we may rest with hym in his euerlastinge
glory through Ihu:ist oure sauour, to

whome with the father and

the holy gost be all prayse

glory and hono^r.

for euer.

co er p is h m d se e d b f d b m f t u a l l i

To the Reader.

G my faithfull Brethren, we geue thanks to God for your constancie and vpryght delynge in this gree controuerſie now rayſyd by packynge of enemyes about the wearinge of popiſh apparel, and as ye haue well begonne, there is no doubt, but the Worde in mercy ſhall kepe ye pure and blameles to the ende. Ye haue byne no ſmall iope and comfort to many godlye and good Churches, which dayly and howerly prayeth for your perſeuerāce, and that it wolde pleaſe God to eaſe it, whē his good will and pleaſure is. So on the other ſyde muche lamentynge the blindnes of thoſe that goeth about to defende it: but eſpeciallye thoſe that are become perſecutors of their godly & faithfull brethren: but as charite requieth, we deſyre God neuer laye it to theyr charge, but geue them grace to ryſe agayne vnto whom we leaue them whether they ſtande or falle. Let vntoos wyſe be a warnynge in tyme to take hede. Woos that bleſſyd ſervant of God wolde not alter the valew of a curten, or a lptill pyne in the Arche, ſo zealous was he in the wordes woꝝke: nor neuer bꝝought any thyng out of his owne heade to the people: But had always the
war

warrant of the worde for hym, to conclude,
what so euer may be objected agaynst the
refusars of those ydolators garments, for
what so euer they byng, may be reduced
into this poyntes, that Godly men ether
nede not o; ought not to be scrupulous in
so small a matter, which answer ye shall
vnderstand as folowith with an answer
to a question at the end hereof. The word
for his Christ sake make Ephraim and
Manassis agree, that we make all with on
hart and mynde vnsaynydly seke Godes
gloype, the edification of his people, that
we may lyue in all godly peace, vnyte, and
concord. This grant, o word, for Christ
Jesus sake, to whom, with the, and the
holy goste, be all prayse, gloyp, and
honor; for euer and euer.

Fare ye well deare
Brethren.

Early vnto vs, you that haue wro-
 te, vnderstanding, and wyl to be in-
 structyd in this controuersie. now
 tresp'd in the Church about apparell, ac-
 thyng tyme thys shall suffice. It is true
 that the teachers of handycraftes affyr-
 me, that no man can attayne to suche ex-
 cellente perfectyon in wo:ke, as maye be
 dispur'd of by reasons, muche lesse when
 the rule of religion muste be framyd accor-
 dyng to the rule of Godes wyl, which is
 þ rule of all perfectyon, may we loke that
 any thping can so perfectly be perfectyng
 of vnperfect mā, that in all poynts yt may
 answere to the perfection that God requi-
 rith: neuertheles God requirith his seruite
 to be suche as hym selfe is, deuyne, pure,
 syncrete, vnmingled, and in no parte corru-
 ptyd, and as lache of strengthe shal not ex-
 cuse vs, in that we can not, so negligence
 may the vs moze wickyd, yf that we may
 perfectme, and we will not. sff: we are
 requyrd to loue God with all our hartes,
 all our myndes, and all our strenght, that
 perfectiō is comendable, which withhol-
 dieth not a lyttill, whē all is requyrd. Thou
 shalt be perfect with thy lorde thy god.
 Thou shalt not bende ether to thy ryght-
 haunde, or to the leaſte. Thou shalt nether
 24 4 adde,

Deut. 18.

maundy. Thou shalt not inquire for the gods of the Gentyles, saying: howe dyd those Gentyles scrue they; godes. Thou shalt not do so to the worde thy god. For whatsoeuer the worde abhorreth, that dyd they to they; godes. God wyl haue his child;en so to abhorre these supersticion, & they shuld fle euen from that inferciō that cometh by hearpnge. Furthermoze, so many things as ar cōmandyd of leproous, miscreous, dead bodys, were many, which myght not be touchyd without despyling, what other thinges were they in that rule de people, but exercises of petyse purenes and cleanco, the obseruance of suche shadowes, althoughe it hath byn longe synce aboishyd, yet the euertlastinge truthe remainyth: muche moze in presence of the bodye, that no prophane or despyld thinge may be minglyd with gods seruice. Protrouer god forbiddyth all strange corruptions mixtures, wher he forbiddyth them to some land with diuers seedes, to plow the with an oxe and an asse, to weare lyncyne and wollen together. For lyberte & costome euen in y lease matters byed the boldnes, & in hyo cōmandment god hath also respect to the hynde of appatell. f. p. uals

The zeall that God requirith.

God kepe vs fro all outward shew of popty.

nasse when this creature is created even
 to brute beastes, who wold not beleue that
 God requirith an vtter detestacion of all
 vncleanes, especially in religion. Seeing all
 these lawes pertain to the fy:st cōmande-
 ment, accōdinge to the same precise rule
 dyd the holy fathers exercise them selues
 vnto puryte, therfore it is neuer rede that
 the godly Patriarches dyd sacrifice vpon
 the Idolators alters, but whytherforer
 they remouid, alwayes they buyldid newe
 alters. Furthermoze Abraham wolde not
 take a thynde of the kynges of Sodoma.
 Jacob buryed the earinges that wreare o:
 namentes of supersticion, with the Idoles
 them selues. Moyses so blemishe the ser-
 uice of God wolde accepte no condicions
 at all, there shall not remayne on house,
 saythe he very precise. Dauidh wold not
 take the names of the Idoles in his lypes.
 Ezechias brake the brasen serpent, not only
 thāgd the use of it. The holyghost pray-
 sihe those godly kynges, which destroyed
 the highe places, as Ezechias and Josias,
 in whiche places somtyme the people dyd
 worship god. Elyazer wold not sayne that
 he dyd care for synes fleshe. S. Pawle byd-
 dythe, stayne from all shew of euyl.
 S. Iohn forbiddyth vs to salute an heret-

Al u the

marke
 well.

Example
 of holy
 men.

what gre-
 ter heret-
 kes cā ther
 be, then the
 papistes?

venius wptnesse, when he mett an heretike, wolde not gyue hym other answer, but that he knewe hym to be the Deuelles eldeste sonne. so; suche feare had the Apostles & thery; disciples, that they wolde not communicate wiche on worde with any that had corrupted the faith. fynalys S. Pawle in playne wordes comandyth presynce, saynge, Take hede that ye walke presynce o; exactlye, so; so the greke word signifyeth. Last of all, let vs not forget what our Sauour Christ saythe: he that is faythfull in the leaste, wyl be faythfull in the moste. Who also teachyth vs, howe faythfully and presynce we shulde walke, what rolde be moze presynce spoken of, the lawe shall passe vntyll all be fullyllyd, and he that breaketh one of the leaste commandments, and teachyth other so to do, ether by worde, o; by example, shalbe least in the kyngdome of heauen. It is euident by these reasons and exampls, that no presynce o; scrupulosite in godes religion, can be to muche o; blame worthy. Towching & substance, ther is no controuersy, but yt is lawfull as the good creature of god, and to this purpose pertaine those saynges: The kyngdome of heauen is ne-

ther

ther meate nor dꝛynke. Meate cōmendith
vs not to god. Whatsoeuer enterithe in
to the mouth, despyth not the man. All
things are cleane to them that are cleane.
& other lyke places of scripture, all which
they pertayne to the matter oꝝ creature &
substance only, not to euery use, fashion, oꝝ
manner of vsynge. It is to muche dole the
nes, not to vnderstand all chynge a vygye,
excepte we wyll also conclude of the same
places, that by gloriou, dyckenes, whoꝝ
dome, disquyrd aparell, and suche lyke, the
lawe of god is not broken. garments ther-
fore that are vsyd in respecte of the foꝝme
and vse, they are not indifferent, and syth
of the ende, which they labor so muche to
proue that it is chaungyd, that those thin-
ges which befoꝝe were vsyd to supersticiō,
now are cōmandyd foꝝ order & complines.
No godly man doubtyth, but the Quenes
Maieske intendinge an other end in com-
manding of those things, then the Papi-
stes vsyd them foꝝ. But who so well consi-
derith þe nature of those things, shall play-
nely se, that the end which the commander
pꝛopoundyth, dothe not folowe, but accoꝝ-
dinge to the diuersite of them þe vse them,
and them that iudge of them, a cleane cō-
trary end ensuythe, foꝝ many popishe pꝛe-
sces

As we see them to the same superstitious end
that they dyd in Popery, and greatst of
all is þ multitude of ignorant people, that
twdgth none otherwyse of them. All men
haue not knowledge, for some wiche con-
science of the Idole, euen yet do cate meate
offred to Idoles. So Sedon made an E-
phode, not that þ people shulde go a who-
ryng after it, yet was it the destruction
of hym and his howse for euer. Secondly
it can not serue for order and comynnes,
which hath in it no necessary cause of edi-
fying. Yet all thynges be donne for edify-
ing. Nether can it be conuerted to þ com-
lynge of the Christian Church, which is
the chaste spowse of Christ, which is take
from Antichrist, and the fylthe whose of
Babylon. What consent hath Christ with
Beliall: what porcion hath the saythfull
with the infydell: or what agreement hath
the temple of God with Images: As the
reason of S. Paule be examynyd, by the
which he dissuadith the Corinthians fro
eating of meate offeryd to Idoles, the sa-
me may be also extendyd to garmets con-
secrardy to Idolatry. The nature of cer-
monies and rytes is to make the user to
haue fellowship with the principall of that
religion, as the Jewes of the altar, Chri-

Cor. 8.

And. 3.

Cor. 14.

2 Cor. 6.

Christians

rians with Christ, and Gentils with De-
uells. As manye as are partakers of the
breaðe which we breake, are partakers of
the bodye of Christe. They therfore that
eate meate offerd to Idoles, are parta-
kers of deuells. And as many as are bap-
tizid haue put on Christ: it is not to be fea-
r'd, leasse as many as weare aney christes
robes, wil take moze yf auctorite comand
it, nryther dothe the aucto:pte of the Chri-
stian Magistrate excuse vs, except we thin-
ke, that Sergius Paulus myght perceypte
that S. Paule had forbydden the sentence
of Iamys, which is, that the gentyls shul-
de abstayne from the polucion of Idoles,
God will bo:owe nothyng of Idoles to
garnyshe; become his religion. thou shalt
not do so to the Toðe thy god, but rather
he commandyth vnto to destrope they?
alters, woddes, pyllers, and they? very na-
mes. he forbyddyth them also to bypnye
any thinge in to they? howles that belon-
gythe to Idoles. Elsaye chap. 30. byddyth
those that are earnestly turnyd to the wo:
shippe of god, to cast awaye the reliques
of Idolatrie, thou shalt saye he, put out
the couerynge of the Imagis of syluer, &
the precious vestymẽts of the golde Ima-
gis, and thou shalt caste them awaye lyke
amen

Act. 15.
Deut. 12.

that is all
thing be-
longing to
Idolatory.

a monstrous clowte, and save unto yt: M,
want, o; get the hence. fpyallpe when
all godly men abhorre the monstrous ap-
parell of ffrers, Monkes, Chanons, I
can not se, by what order they shulde exte-
me the ornaments of Popishe P;ces,
whose order is as wyckyd as ffrers,
Monkes, o; any other, which thynge may
be sayd of the reste of the Popishe ceremo-
nies, which may all with lythe pzecepte and
coloure, & by as good reason be receuid in
the Churches as those. But admyttinge
that these thynge were neuer so indiffe-
rent, yet it can not be that we shulde thyn-
ke them lawfull, so; vs to vse them: so; rui-
those thinges, which by them sealucs are
lawfull, whē an other circumstance is top-
nyd to them, then become they unlawfull
so; a Christian to vse them, as in these ca-
ses, ffrst we can not cast of all doubtful-
nes, having so many reasons on our syde,
and so many examples bothe of learned
men, and best reformed Churches, but in
all thinges most indifferent. Saint Paule
chargith every mā to be certainly persua-
dyd in his owne mynde, which some men
vntruly translate, yet every man abounde
in his owne sence, so; he that with doubt
of conscience eatyth, which of it sealce is
law.

lawfull, is condemn'd, because he doth it
not of fapth. Now the assistance of fapth
muste be sought no where, but in Gods
worde. Secondly, thowghe we shulde sa-
tisfye our consciences, yet this man is de-
spyd, which is not perswadid by Gods wor-
de, but entreated by our examples, that he
dare do that, wherof befoze he doubted,
and this is to give an offence, as they co-
monly call it to anger them, for they that
are best pleas'd with these matters, are
most offendyd, that they stumble and falle,
we must not do what so euer is lawfull,
but what so euer also is profitable to edi-
fying: nether must we only regard what
is better permyt'th, but rather what our
brothers profit requir'th. Thydylpe, we
maye not altogether neglecte what in-
dells iudge of vs in the vsynge of thinges
lawfull by them selves, and therfore S.
Paul byddeth them that are call'd to the
feastes of the gentylis, so sone as menyon
is made of meate offeryd to Idoles, to ab-
stayne from eatinge of it, because of hym
that tolde of it, and his conscience, not of
hym selfe, but of an other. What the Pa-
pistes iudge of vs, maye casey be seene by
this, & harding for the retayning of those
Popishe cerrymonies, cōteynith hope that

pope

¶

povery shalbe refford: what the ignorant
people iudge of the teainants of papistr
retaynd, wyse men may well consyder.
Werunto might haue byne ioynd the sen-
tences of olde Doctozs, Iustinus, Ireneus,
Tertullianus, Augustyne, Almost all the rest,
Iosimus, Celestinus, & almost all the rest,
so; abhorryng the customes and ryghtes
of the Jewes and gentyles and heritykes,
but Gods truthe nedyth not mans aucto-
ryte, except they that be against vs, in this
cause wyll apprale to the fathets, the shall
they perceyue, that in nomber both of Do-
ctozs, and sentences, we shall be nothinge
inferioz to them. In the meane tyme this
maye suffice, to shew fyrst that the pcep-
tians is blameles, secondly the garmetes
ar not indifferent, & thydly that thowghe
they were indifferent, yet ther is sufficient
reason at this tyme, why we shoulde not
weare them. Come lord Iesus, and make
an ende of thys wyckyd wordle, that thy
sainctes may come to gether, that we may
spynge with the in thy holy byll for euer.

He that ouercomyth, shalbe crownd.

Pray, pray, as the Apostell Peter

sayth: the end of all thinges

is at hand.

An Answer to a question, that was
mouyd, whi the godly men wold
not weare a surples.

Althoughe we muste nedes confesse,
that we haue to much consentyd he-
reticoze with the Papiste in robbing
and bereyning God of his glory & hono-
yet may we not now in the lyght of Gods
trueth consynne a partaker with you in
the adulteracion of Christes sacramentes,
cōtrary to our consciences & knowledge,
whererein we iudge our sealiues onlpe, not
preiudisyng other mens doinge, whō we
leane to God, before whō they ether stand
o: falle. For oure partes we must render
accounte, not obstinailly bent against any
thing þ shalbe approuyd by Gods worde.

We are perswadyd, that we may not use
any thing repugnant to Christian lyber-
te, no: mayntayne an opinion of holynes
wher none is, whiche were hypocrisy, no:
consent to Idolatry, which were denyall of
the trueth, o: discorage the godly, incor-
gynge the wyckyd, no: distroying þ Chur-
che of Christ, which are bounde to edifye,
no: consent vnto confusion, wher God re-
quyryth order, no: shew disobedience, whet
God requyryth to obepe.

¶ But

Answer.

But in vsynge of a surples, we shulde do that which is repugnaunt to Christian libertie, maintaine an opinion of holines, where none is, shew consent to Idolatry, deny the truthe, dyscourage the godly, and incorage the wpychd or vngodly, consent to confusion and shew disobedience, wher God commandithe to obeye.

We may not with good conscience, as we are perswadyd weare a surples.

The Ratio; is prouyd by Saynt Paule Gal. 5. who commandyth to Christian libertie, by the example of Christ Matt. 15.

who wold not haue his disciples to maintayne an opinion of holynes, whiche the Jewes had in washyng of handes: by the doctryne of Pawle. 2. Cor. 6. who wyl haue no agrement with the temple of God and the Idols: by the example of Dan. el. 6. who opened his wyndowe towards Ierusalem, lest he myght seame to denye his profession or consent with þ wpychd: by the example of Paule Gal. 2. who re- prouyd Peter for the discouragyng of the godly gentles, and incorageing of the toward Jewes: by the doctryne of the same Apostell. 2. Cor. 13. where he teachith that synners haue power to edifye, not to destroye: by the example of Patriarkes, and

Conclusion

note the example of saynt Paul.

and Prophets, which in the worshipping
of God, wear by no means conformed
with the Idolaters: by the doctrine of
Peter and John artes, which asse[m]ble
to be more right to obey God, then men.
But so; more euident proofe herof, we may
let you see some practises of auncient Pa-
thers. Tertulian in his booke De corona
militis, lphethem vnto dome Idolls,
suche as do vse any thinge accordyng to
the ornament of Idolls: and further, yf
to leane upon an Idoll, is strange from the
sayth, what shall seme upon the habyte
of an Idoll. Augustyne ad Galulanum,

warnyng not to faste on the Sondaye,
least therby consente might be shewyd to
the wyckyd Maniches. They that weare
any thinge after the maner of Idoles, and
yf it be strange from sayth to leane upon
an Idoll, what is it to weare the habyt of
an Idoll. The fourth Counsell of Ecle-
siane Canon. 5. for auoydng of consent
with heretiques, decreed that once dy-
ppng shulde be vsyd in Baptisme. A Pa-
pist of our tyme asse[m]ble that the Apo-
stels to auoyde consent to Iudaisme, abo-
lyshed the Sabothe daye, and sanctified
the daye of the Vorde. The great Clarke
Epygen, as Epiphanius wytyth in his. 2.

Beware
of decem-
bling.

boke. 1. Tome, carped palme wth the thos
that offerd to the Image Serapis, al-
though he protestd openly, that he dyd
offer vnto Ch^{ist}, and not vnto Serapis,
yet was he excommunicatd, and cast out of
the Church by the Martyrs and Confes-
sors whiche then were at Athens. The

Beware
of decryt-
full plac-
tycs.

Ch^{ristian} sowdiars which by Iulian sul-
telce were brought to offer incens, as it is
w^{ry}ten in hisoria Tripartita lib. 6. chap. 30.
when they perceyvd they? faute, whiche
vnwares they had commytted in consen-
tyng to Idolatri, they rane forth into the
streets p^{ro}fessed they? relygion, testifyed
them seales to be Ch^{ristians}, affy^{rm}ing
that they? handes only had cōsentyd vnto

the natu-
re of true
Ch^{ristian}.

Paganisme, and that they? hartes dyd no-
thyng agt^e ther vnto, and whereas they?
handes had offendyd vnadvydyde, they
wrythd to bestowe they? whole bodyes to
be to^{ment}yd for Ch^{ist}, althoughe w^{ry}th
to^{mentes} and paynes moste treuell and
hoy^{er}ble. I trust we nede not to labour a-
ny further for the p^{ro}fc. By the vse of the
surples men are iniciat in to P^{opes} cler-
gye, as it aperith by P^{ontifical}, De cle-
rico faciendo. As P^{Salathians} by circum-
cision rather losse they? lyberte in Ch^{ist},
then p^{ro}sp^{er}tyd any thyng, by iniciatinge
them

them sealues in to Iudaisme. How maye
you retayne the lyberte in Christ, and pro-
fyt in his religion by wearinge the popes
lyuerge, we can not perceaue. But by the
use of the surples, is mayntaynd an apo-
crtypcall opinion of holynes, & Pontificall
termethe it *habutum sancte religionis*, the
habyt of an holy religion. Durand lib. 3.
de rationale diuino, saythe, That it is
vestis linea, the lyncyne garment, in which
they that serue about the seruices of the
alter and holy thinges, ought to vse upon
theyr clothes, a surples, it is for the whi-
nes of it, or it signifieth the puryte or cha-
stete, acco;dinge to that sayinge: Vt pour
garments, that is, your workes, be white
at all tymes, that is cleane: but for his na-
me, it figurith the mortification of the fle-
she. It is callyd a Surples, because that
in the olde tyme they dyd weare it upon
shynny coates, made of the skynnes of the
deade, whiche is vsyd to this daye in re-
tayne Churches, representynge that Ma-
dame, after he had synnyd, was clothed
with suche garments. Thyrdly, it notith
Innocenci, and therfore it is put on befoze
all other holpe vestures, because that they
that are deputyd to wo;shippynge, ought
to excell in lyfe and in all vertues, acco;

¶

dyng

What
what ly-
ing signes
is in the
uentyd by
Baptists.

With what
good con-
science can
the godly
swear yt,
Iudge good
Baptist.

dyng to the sayinge of the psalme: **Annō-**
cencies do ryghtly cleue vnto me. **For**
thely, for the bēdthe of it, it betokenyth the
Charite, wherefore they are wome upon
p;ophane and cōmon vestures, it is to be
markyd that charite couerpyth the multi-
tude of synnes. **Ff**tylpe, for the falsy on
of it, in that is it made lyke a Crosse, or
Jewes gallows, it fygyrthe the passion
of the Lord, and they þ wear, that ought
to be croupyd with the vices and con-
cupiscences. **In** mayntayninge this opi-
nion of holynes, with all other inuēcions,
which by lyngc seignes, which they haue
had to it, we knowe not howe to auopde
consent vnto that Idolatry, which Durant
and the Papiste mayntayne and professe,
to deny the Popes cerimonies, the doc-
trine which we teache, howe shuld it not
dysco;age the godly, and inco;age the su-
persticious in they; errors: we can not e-
draye the Church of Christ apparently,
shewing our seales to be on of the Po-
pes clergye. **Er**ing **S. Paul** Thess. 3. wil-
lythe to auopde all apparens of euyl, and
to be shufflyd in a surples, whiche the Po-
pes clergye wear, were rather a confusion
then an order, whiche they them seales
wolde be lothe to suffer, if they might get
agayn

agayne the keyes into theyr handes, they
wolde crye with the open mouth, as they
pontificall teache them, & plucke the sur-
ples of our backs by the auroypte of al-
myghtie God the father, the Sonne, and
the Holyghoste. saying, and we take from
the all our clerkshp habyt, and we put on y
apparell of religion, and depose, degrade,
and spoyle the of all orders clerkely bene-
fice, and clerkelye lyuinge, and we restore
the to the seruitude and ignominie of the
secular habyte. Is it not a disorder, that
Christians shoulde shewe them selues sla-
ues to the Popes order: were it not better
to serue God in commun acyze, then to
please the Pope by disquisinge our selues
in superstitious surplexis: were it not bet-
ter to obey God, who wyllyth vs to serue
hym in spyt, and in truthe, then to obey
men, following the deuyse of Pope Syl-
vester, the falspon of the Jewes, and prac-
tyse of the Papistes: where it not better,
by leaupnge of a Surples to folow Christ
in breaupnge mens traditions, the by the
use therof to be a companion of Popes &
Pharises: Is this do not seeme sufficient
to proue the saying; at this tyme, it shalbe
more at large dyscouryd hereafter. Con-
cernyng y Quenes Maisties commande-

The sur-
ples is an
holy gar-
met of the
Papistes.

What the
follye of
Papistes.

ment, herein we acknowledge our leaues
bounde to obey in all thynges lawfull
commaundyd, so can not we be perswadyd
to vse that in the minysteri, which our con-
sciences teacheth vs to be replenished with
Ydolatrous Poperye, & also the example
of other men which dothe were it, oughte
nothing at all to moue vs to were a sur-
ples in the minysterie, no moze then to con-
sent with them in persecuting those men
whom they terme sedicious scismatyches
for leauyng them of. Thus as ye se, shoul-
de dere churche, we leue the surples, as
the Popes badge to the shauen Clergye,
and you as Gods chosen to the protection
of the almyghtie whyspyng, that God
may geue vs grace aswell inwardely as
outwardely, to seke for synnerite, and to
wayghte with all patience the good
wyl & pleasure of the almygh-
tye, who wyl & can heale
when pleaseth hym.
fare ye well in
the worde
Jesus.

¶ A Godly prayer.

A Lord God and heavenly Father,
 which art a iust Iudge to punish
 all them, that do contynue to of-
 fende the, as thou art a Father most ppy-
 full to receaue to merrý all those, whiche
 geue ouer themselves to please the, the we
 me thy grace and fauour, so that I may be
 truly touchid with the inward displicature of
 my synnes, and that in the place of flatter-
 ring my self to slepe in synne, I may be so
 cast downe in hart, that the rather I may
 truly with mouth confessé most humbly
 to geue the, the honour, glozy, and prayse,
 dew vnto thy holy name, and that as thou
 of thy greate mercy doste instruct vs the-
 runto by thy holy word, so (for thy na-
 mes sake) make that y same may so ligh-
 ten and cleare our conscience, that in dew
 examination of all our hole lyffe, we may
 truly learne to be angry & displeasid with
 all our former, and corrupte lyuing. Oh
 that it may please the to d;awe nere vnto
 vs, in add;essyng and guydypg our foot-
 steppes in the true and perfect way of obe-
 dyence to thy holy lawes and cōmaunde-
 mentes. Send thy holye Angel to pitche
 his tentes round about vs, that Sathan &
 his

is internall army, neuer principle againe
vs, but allways with strong faith we may
thorough Iesus Christ wish and all his
crafty engins and snares, knowprize vn-
doubtedly that thou neuer so: takest them
that put their trust in the. Oh let vs not
be led by the infirmitye of our untowarde
fleshe, but strengthen vs by the vertue of
the holy spiryte. Suffer vs not to lye vn-
der thy heuy wrath & vengeance thou-
gh I porysye, but rather touche vs so in-
wardly, that we may without ceasing, sy-
ghe, and grone vnto the, by true and vn-
fayned repentance. And although we
be not allwayes so wel disposyd to aske &
praye, as we ought to do, yet (good Lord)
so: thy names sake, stretch out thy might-
tie hande, that by the gracious working
of thy holy Spiritte, our wyndes and hat-
tes may be drawen from all erthly and cor-
ruptible thinges, so that our prayers may
proceede of an earnest and inward affection,
so that we neuer presume to come before
y with a dobell hart, knowing that who-
soener as the and prayeth so: anye thing
of the, not asking in faith, can not obtey-
ne. Increase our faith therfore (oh mer-
cyfull Father) that we presently may ly-
uely feele the benefite of remission and par-
don

tion of all our synnes, throughte the me-
rytes and death of Christ Iesus our Sa-
uiour, and so worke in vs forer hereafter
to lyue in thy feare, and to stand in aue
of thy displeasure, that thou mayst
contynue our mercyfull fa-
ther world without end.

God graunt yt.